DOCUMENT RESUME

ED 097 963 PS 007 461

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TITLE Techniques and Processes of Socialization of the Black Child.
PUB DATE 17 Jul 72
NOTE 22p.; Paper presented at a meeting at the Institute in the Black Perspective (Washington, D.C., July 17, 1972); Filmed from best available copy

EDRS PRICE MF-$0.75 HC-$1.50 PLUS POSTAGE
DESCRIPTORS *Cultural Awareness; Identification (Psychological); Language Usage; *Negro Youth; *Racial Attitudes; Racial Discrimination; Self Actualization; *Self Concept; Social Development; *Socialization; Values

ABSTRACT

Certain techniques have been found to be effective in the socialization process, and because these are basically learning principles they are tenable for socialization in any group, as socialization itself is a learning process. The peculiar differentiating aspects of group identity lie in the content (the particular values and goals espoused by the different groups), and style (their distinctive forms of expression) - not in the processes through which the groups achieved these values. Black Americans must use the same techniques that are presently used to socialize the Black child to the middle class white American value system, and re-connect the Black American with his own historical identity. Using all the known techniques of learning, from role-playing to story-telling, the processes of socialization for the black child must be filled with black ego-enhancing content. Black children must be taught the skills for exploding derogatory myths and critically analyzing written material - books, newspapers, and so-called scientific studies. They must be disciplined to careful study and to love of knowledge. Such a process of socialization for the black child toward a self-respecting, self-actualizing authentic person, demands an armament of ego defenses to serve as counteractives to the unrelenting stream of assaults by a sometimes inhospitable larger culture. (Author/CS)

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Techniques and Processes of Socialization of the Black Child

Let me begin by pointing out that I have rephrased the title of this paper to include "processes" as well as "techniques" of socialization. This is done in recognition of the fact that the individual has a role to play in his own socialization. He is not a passive being, acted upon by the agents of society to achieve an end product called a socialized person. Instead, he is a responsive and responding organism in which certain processes occur and run their course toward the goal of socialization. This point will be come clearer as we proceed.

Learning is the overriding principle basic to socialization, without which process socialization cannot occur. What, then, must be learned in order for an individual to be considered socialized? The answer to this question is that the individual must learn to exhibit habitually the personality characteristics, the behavior, the motives, attitudes, beliefs and values that his culture deems appropriate and acceptable. Actually, two processes are involved here. The learner must acquire and express acceptable and desirable forms of behavior and feelings while, at the same time he gives up and inhibits the unacceptable and undesirable forms. (Mussen, Conger, and Kagan, 1969) Socialization is to social development what metabolism is to physical development. It is the total process of acquiring desirable behavior (anabolism) and getting rid of the undesirable (catabolism). As defined by Child, "socialization is the whole process by which an individual, born with behavioral potentialities of an enormously wide range, is led to develop actual behavior which is confined within a much narrower range--the range of what is customary and acceptable for him, according

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to the standard of his group." (Child, 1954)

What comes through clearly from these definitions is that people learn from people. They learn from individuals and from institutions--from mother, father and other adults; siblings, friends, and other peers; but also from family, school, church, government, and the fourth estate. These are the agents of society and the socializers of the individual who will, in turn, become an agent of society and a socializer of other individuals for this same culture. Caught, as he is, within the hegemony of this socialization cycle, how can the individual ever hope to bring about change? This question of change is paramount; it is what this institute is about. Change is possible because, among other reasons, (1) there are imperfections in our socialization techniques; (2) there are limitations in our knowledge of the process of social learning, especially as it applies to values, attitudes, feelings and other motivations; (3) there are resisters to conformity--individualists and thinkers; (4) there are visionaries--dreamers of something different, something better; (5) there are mavericks--bolters from the socialized herd; and (6) there are revolutionaries--fighters for a changed order. Among these personalities lies the hope for change and, thus, the hope for a new kind of socialization for black Americans. These who are not so well socialized and comfortable are they who can extricate themselves from the meshwork of the status quo, make a critical assessment of what has happened, draw a blueprint of what should happen, and take bold steps toward such changes.

Let me continue to explore the process of socialization in general before turning

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specifically to the case of the black child in American society. I have said that socialization is a learning process, a process of social learning. I have said, further, that there are gaps in our knowledge of the the techniques of human learning Nevertheless, the learning priciples that are presently agreed upon suggests that when the laws of human learning are fully known and properly understood, they will apply equally as well to all human organisms irrespective of skin color or racial orgin. Likewise, the techniques used to stimulate and promote the learning process will have broad application, crossing color lines. Thus, I submit that the differences between the socialized characters of the blacks and whites of America are due not so much to differences in the processes and techniques by which they acquired their value-systems but, instead, these differences are due to the form and content of those systems. In other words, it is not the conveyance that is crucial but what is conveyed; not learning per se,but what is learned; not believing as an act, but what is believed; not the wishing or aspiring process, but what is wished for or aspired to. By way of illustrating this position, I cite an anecdote:

The story is told of two little black boys, standing at a railroad station, each fascinated by the engine of the train. One said to the other, "I wish I was white, so I could drive that engine." The other replied, "I wish I had a chance; so I could drive that engine." The other replied, "I wish I had a chance; I'd drive it, black as I am." They were both engaged in the same wishing process, but what a difference. One wanted to change himself; the other wanted to change

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his circumstances. One saw his own personal attributes as handicapping; the other saw societal restrictions as handicapping. I daresay, if the two boys were living today, one would be debating whether he should wear a "bush." The other would be thinking of additional ways of symbolizing the black rebellion.

To list some specific socializing techniques, we may start with certain child-rearing practices such as caring, rewarding, modeling, and controlling. The dependency and plasticity of the young child make him doubly amenable to socialization through the technique of caring. It is as if the infant says, "if you will care for me in my helplessness, I will love you and grow to be like you. I will learn your language and your way of doing things. I will even give up some of my impulsive self-centered behavior and begin to live by the rules." Furthermore, the technique of caring implies that if a child's physical and emotional needs are not appropriately met, the quality of his socialization is diminished and he may not readily agree to be like you or to accept the values of your group. That is, he may be mistrustful, alienated, and hard to socialize.

The time-honored technique of reward and punishment has undergone many transformations in its attempt to bring about a consistent pattern of acceptable behavior. As reward or punishment, orginally there was the Garden of Eden and expulsion therefrom; then there were heaven and hell, praise and reproof, positive and negative reinforcement and finally massive doses of M & M candy on schedule. The idea of this technique is to manipulate the consequences of

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behavior in such a way that subsequently it will be either repeated or avoided, thus shaping the patterns of behavior toward desired ends or purposes. It is ultimately a kind of exploitation of the hedonistic and ego-expanding needs of the child on the one hand, and his fears and anxieties on the other--all in the service of training for fitness in group life.

In addition to the fact that mother, father, other adults, and peers as well—exercise caretaking responsibilities to varying degrees, they, at the same time, dispense such rewards and punishments as are allowed them by the culture. Moreover, they, in their own behavior, exemplify forms of conduct that are expected under specific circumstances and on appropriate occasions according to their ~~respective~~ ages, sexes, and responsibilities. Thus, they demonstrate what should or should not be done through exercising their various roles. In these roles they serve as models for the growing child. Parents, siblings, peers, heroes and other loved ones are especially effective in the use of this technique of socialization for defining age, sex, parental, and occupational roles.

Now we come to the matter of control, a concept that frequently clashes with our concept of individual freedom, but an effective technique of socialization. An examination of social structures and institutions provides us with glimpses of facinating controls built into the system of interpersonal relationships, designed to make the individual a model group member. As an extreme example of this I call attention to the forms of etiquette and decorum so elaborately developed by the Japanese. Furthermore, consider the channels provided by

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societies for the expression of agression which might otherwise be directed against group members and destroy group solidarity. Every society has its approved channels of redress and its own scapegoats to bear away guilt and hatred and restore the individual to good standing with his group. More obvious forms of control are seen in the exercise of restrictions on mobility, denial of access to information, skills, and ideas, and prohibitions against association. The research literature contains well documented accounts and descriptions of the deleterious effects upon the socialization process of use of control to withhold fostering influences either by design as in cases of unwanted children locked in closets; or by the natural control of geographic barriers as in the case of children reared in isolated mountain hollows; or again, by circumstances of social class status as in the case of the poor, the blacks, the chicanos, the Appalachians, the Indians, and even institutionalized orphans in American society today. On the other hand, when control has been used to distribute goods, services, and privileges with generosity and equity, the socialization process has been enhanced. This, too, is well documented.

Then, there is the technique of impact--the dramatic as well as the traumatic incidents that leave their marks on the course of the socialization process. Examples of the former, the dramatic, are to be found in the Montgomery bus boycott, in what happened at Greensboro, in the freedom marches, in the sit-ins, in the free speech movement and the student protests. Examples of the latter, the traumatic, are to be found at Watts, at Kent State, at South Carolina State, at

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Jackson State, in three celebrated assassinations, and not least among these, in the bombing of four little friends in a Birmingham Church.

Exposure, as a socializing technique places emphasis upon the milieu as providing the climate, the stimulation, the controlled environment necessary for growth along particular lines in a kind of de facto if not a laissez faire manner. To me, this technique implies a kind of passivity on the part of the socializing agent, as well as on the part of the learner who seems to absorb almost imperceptibly and unconsciously--certainly without crisis and confrontation--the ways and values of his group. He knows not how or when he became the person he now is.

We are all familiar with the technique of teaching for achieving the goals of socialization. Didactic, overt and laborious efforts are made to stimulate, to motivate, to inculcate, to educate, even to cooperate with self-generating growth processes. All societies set aside some period in the child's life for his education into the history, the government, the skills, specialties, and ceremonies of his group. Whether it be the informal sharing of time with an "old one," listening to the folklore and legends of his group, or a few weeks of intensive training and testing culminating in pubic rites; or a third of a lifetime of formalized study in pursuit of degrees and other credentials, the universality of the practice attests to its significance for group survival. Information, Knowledge, and skills are basic to black survival today and should have top priority in our value system. The tasks that lie ahead of us and those we presently face require accurate information, sound knowledge, technical and mental skills. Ignorance and uninformed rhetoric will not promote our cause.

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I would like to return to the use of ceremonies, rituals, myths, legends and other forms of heroics as techniques of socialization. Ceremonies and rituals have cementing and inspiring qualities. The ceremonies force us back to significant events in our history which merit celebration. The ritual telescopes in symbolic form some aspect of the group's life experience. Both performances serve to arouse and intensify group identity and group loyalty. Legends and folktales serve the same purpose. In recent years, blacks have emphasized their search for group identity. Legends assist in the establishment of such identity. Just as the socialization process uses identification with a model to achieve personal integrity, so identification with historical orgins helps to achieve stability, meaning and basic certainty for the group. Identity may be viewed as "an individual's link with the unique values, fostered by a unique history, of his people." Erikson finds that the term has various meanings for the development of an individual. It may refer to "a conscious sense of individual identity," or to "an unconscious striving for a continuity of personal character" or again to "a process of ego-synthesis, "or to an "inner solidarity with a group's ideal." (Erikson, 1959, p. 102) Without the sophistication of Erikson, young blacks have articulated the same understanding of the meaning of identity when they have spoken of the "black experience;" or self-awareness and "I gotta be me;" of "getting it together," and of "togetherness." All of these expressions reveal our groping toward unity, solidarity, and authenticity.

Mythmaking can be added to legends and folktales as a socializing technique. They have in common the function of aggrandizement. Through identification with the hero, the listener can at once become exalted, exonerated, or avenged. The psycho-

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analysts, according to Kluckhohn, have maintained that myths contain a large number of the mechanisms of ego defense. (Kluckhohn, 1959) If we are to socialize black children to be self-confident, the children must be brought up with an armament of ego defenses to serve as counteractives to the unrelenting stream of assults against their self-respect. Let me describe what I mean.

Several years ago, I did some research on socio-cultural factors affecting the Negro child's personality. (We were not calling ourselves black at that time.) For the specific study that I am referring to now, parents were asked to recall the first occasion when "your child recognized that he was being discriminated against." "What did the child do or say?" "What did you do or say?" The children attended a university-based, interracial school for nursery, kindergarten and primary children. Their parents were middle class professionals, who on other occasions, had been highly articulate in answering questions. But now, there was an extended silence during which the atmosphere became emotionally charged. Usually, the first answers were vague and incoherent when they were not outright denials that the child was aware of discrimination. To those parents who denied their children's awareness, we said, "But your child is observant and intelligent, and although he doesn't ride the bus, he lives in a segregated neighborhood, he looks at TV, and he will be reading soon. "How can you continue to shield him?" This question usually revive a few memories such as "We were in the ten cent store and he wanted an ice cream cone." We were driving through a white neighborhood and Davey asked why the houses where we lived didn't look like that. "What did you say?" "I told him he didn't want the ice cream cone. We had ice cream at home; ours was better." I told him these houses weren't any better than ours. "We live in a brick house." Do you discuss the race problem with your child, or in his presence?" "No, I want him

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to be happy. He's so young for things like that. That's why we sent him to your school, What should I do?"

At the end of the interviews, I was convinced that these otherwise competent parents were helpless in the face of this dilemma and that the Negro needed a sustaining myth as an immediate defense against the myth of "white superiority" which sustains the white man when all else is lost.

Recently, I have had some support for this idea from a colleague outraged, as the rest of us, by the Jensen and Shockley reports on the intelligence of black people. My colleague feels that logical rebuttals based on the principles of genetics, anthropology and psychology are futile. The myth of superiority of white over black intelligence has been exploded time and time again on a scientific basis only to have it rise again from the depth of emotional conviction in the guise of science. Therefore, what is needed is a countermyth based on equally convincing statistical data, supporting the superiority of black over white intelligence. Then, and only then will the mythical character of the contention be revealed. Whether or not one agrees with my colleague on the proper disposition of the Jensen-Shockley position, one must recognize the power of such myths to shape attitudes, beliefs and values; to enhance the self-concept of one group and to diminish self-concept of the other.

Play, a vehicle very closely related to the myth, is an effective socialization technique. It offers the child the opportunity to experiment with the roles and values of his group, even the proscribed behaviors, without being held strictly accountable. He avoids the consequences of his unacceptable acts by saying,

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"I was just playing." On the other hand, the child by feeling his way into social roles through dramatic play, comes to understand more intimately the true meaning of the role. Play is an expressive mode, and as such, it gives an indication of the extent and quality of the socialization process. Does your child prefer to be the mother of a white doll baby or a black?

Because story-reading and storytelling have a socializing influence, we must make an examination of children's literature to see the role assigned to animals and children of color. We should look closely at the personality characteristics selected for the black and white storybook characters. Moreover, we must analyze the points that are made in subtle ways in addition to the obvious point of the story, because attitudes are so often formed adventitiously rather than directly. Let me illustrate this point by recalling the story of the ugly duckling.

The ugly duckling was considered to be ugly because he was judged by duck standards and characteristics. He was ugly because he was different. Only his Mother could love him but she, too, withdrew support as he grew older. As the story goes, he was bitten by the ducks, pecked by the hens, kicked by the kitchen maid, fought by the turkey, laughed at and called ugly by everybody. His brothers and sisters called him a freak, and hoped the cat would get him. The hen demanded that he lay eggs even though he was a drake. And the cat demanded that he arch his back and purr. Because he said "no" to both of them, he was denied his right to an opinion and told that his betters would form opinions. Because he expressed a longing to go swimming, he was called crazy. When he pleaded for understanding, he was told that he should thank his lucky stars that they had been kind to him.

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He suffered all this mistreatment despite his mother's observation that he was handsome, he carried himself well, he used his legs nicely when swimming, he did no harm. Yet, in the story, not one of his persecutors was reprimanded or in any way guided to accept his difference. Instead, they persecuted him with a sense of self-righteousness. Only a few wild ducks were friendly enough to say, "You're certainly ugly enough, but that's all right with us as long as you don't try to marry one of our young ladies." Also a couple of worldly-wise geese extended him an invitation to "see a bit of life" in the nearby marsh with some "cute young things" who might take to him because "you're so ugly and different." Think what all of this was doing to the ugly duckling's self-concept. He began to call himself ugly and to believe that birds ran from him and even dogs ignored him because he was so ugly. Mean treatment forced him to leave home but, he found only hardship, torment and unhappiness. You know the story.

Finally, a day came when he found his own group and instinctively felt an identity with them. It was a marvelous feeling! He later discovered himself to be beautiful, but he was warned that "the pure in heart are without pride." The explicit lesson to be learned as stated in the story is "It isn't being born in a duck yard that matters: if you came out of a swan's egg, you'll be a swan just the same!" (Well, bully for heredity!) Is it not likely that the child will also get the subtle message that to be different is to be persecuted? What stories are we going to read to black children to sustain their self-respect?

While we are on the subject of reading and its socializing influence let us

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take a look at words themselves--their symbolic connotation and impact. Take the word "black" because it is rich in associations and imagery for our society. A white lie is not as bad as a black lie. Brides wear white gowns; it would be shocking if they wore black gowns. White is clean; black is dirty. Sin is black, and even when washed in "the blood" according to some religious faiths, the resultant is "whiter than snow."

As I became more and more impressed by the negative associations to the word, "black," I became curious about what the dictionary had to say when the referents were not necessarily black in color. This is what I found: Black-art-magic practiced by conjurors and witches. Blackball - used as a negative in voting, to vote to exclude, to ostracize. Black bindweed - a twining herb, naturalized in America from Europe, and frequently a troublesome weed. Black book - a book containing a black list; to be out of one's favor; to be in disgrace with one. Black dog-- The spirit of ill humor. To blacken-- to defame, to sully. Black flag--the flag of piracy. Black guard (blag ard)--The scullions and lower menials of a great household, a person who use scurrilous language, or treats others with foul abuse; an unprincipled perpetrator of personal injury by foul or corrupt means; a scoundrel. Black Hand-- a former Spanish anarchistic society; an Italian criminal society, orginating about 1868, members of which formed the nucleus of a lawless or blackmailing society in the United States. Black hole- a prison dungeon; Black leg- a swindler, a dishonest gambler, a strikebreaker, a scab, a destructive disease of cabbage. Black list - a list of persons or firms regarded as suspect, deserving censure or adverse discrimination. Blackly- in

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a black manner; darkly, in color; gloomily; threateningly; atrociously. A black letter day is drab and inauspicious as Cf. to a red letter day. Black mail - extortion by intimidation, esp. by threats of public exposure. Black Maria-- a vehicle for transporting prisoners. Black market--sold, distributed or charged in violation to official quotas, ceiling prices, priorities or ration restrictions. Black out-- loss of consciousness, to extinguish light, to censure, to jam. Under the word, "black," itself, I found eleven different connotations, eight of which had degrogatory connotations such as foul, sullen, foreboding, dismal, outrageously wicked, disgrace, dishonor, culpability. In all fairness, I must say that "in the black" has very positive connotations as compared to "in the red."

Let us continue my dictionary research by turning to the word, "white." Exclusive of the physical properties, "white" means free from spot or blemish; hence, innocent; pure. Without evil in intent; relatively harmless, as a white lie; white magic. Fortunate, asuspicous (now rare) Honest, square-dealing; honorable (org. slang, USA) "That's mighty white of you." White-book as well as "a white paper" an official report of government affairs. White collar--designating salaried workers whose duties permit a well-groomed appearance. Whiteheaded-- Fair haired, flaxen haired, favorite; (The fair-haired son) In researching "white," I found fewer symbolically enhancing uses of the term than symbolically negative uses of the term, "black." Indeed, in many instances "white" was associated with the unacceptable, such as white-elephant. Though once revered, the white elephant in reality, has now come to mean symbolically, a burdensome posession. Whitefeather-- a symbol of cowardice; white flag-- a sign of surrender; white livered--feeble, cowardly, pusillamous; white plague--tuberculosis, esp. of the lungs as opposed to Black Death--

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a very virulent form of plague. So much for this little excursion into dictionary research.

The point to be made is that language, word usage, and figurative speech help to create attitudes about ourselves and others, affecting our self-concepts and determining our relationships with other group members. For, hidden among these two matrices of definitions of "black" and "white" are the respective definitions: (1) having dark skin, hair and eyes; specif. pertaining or belonging to a race characterized by dark pigmentation including Negroes, Negritos, and Australian natives; and (2) Having light-colored skin; Caucasian; as, a white man. I submit that the overtones of the surrounding definitions will accrue to these and influence the development of the reader in the affective domain. This is particularly true for the black child.

A word now about our jokes, our anecdotes and our wit and humor. What do we consider funny? Is it we ourselves? Who is the butt of our jokes? Is it we ourselves; How do we react when a black man tells the joke? Is it the same as when a white man tell the joke? How do we use racial and ethnic sterotypes in our jokes? Is the black man lazy, inarticulate, and childlike? Is the Jew a money-lender and swindler? Is the white man "in charge?" Don't be misled. These jokes serve other purposes than merely that of providing fun and laughter. They reinforce the sterotypes by placing one of the characters in a naive if not a stupid role.

In this same connection, many well-intentioned anecdotes backfire. Recently, a caucasian school-teacher related to me this incident to show her unprejudiced acceptance of black students. She became a widow after only two years of married

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life. Consequently, she had to work away from home to support herself and a baby daughter. She was fortunate enough to find a kind and efficient black woman to take charge of her home and free her to continue her education and return to the classroom. After expressing her eternal gratitude for this good fortune which made a significant difference in the quality of her living; she added: "Malissa might have had a black face but she had a white heart." Brothers and sisters, that's socialization.

At the outset of this paper, I tried to make the point that certain techniques have been found to be effective in the socialization process, and that because they are basically learning principles they are tenable for socialization in any group because socialization itself is a learning process. The peculiar, or differentiating, aspects of group identity lie in the content and style (the particular values and goals espoused by the different groups), their distinctive forms of expression--not in the processes through which the groups achieved these values.

By use of the techniques of caring, modeling, teaching, punishing, rewarding, controlling, role-playing, story-telling, legend and myth making, communication through oral and written language, even joking and the games we play, the child, through the processes of learning, identifying, satellyzing, reading, experimenting, imagening, and creating, becomes a group member holding the same or very similar ideas, information, beliefs, attitudes, values and goals as held by the majority of his group.

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What about the task of socializing the black American child to his group? Is he not different from the majority group and from other minorities in American society? How can he be socialized to identify with and respect his own orgins and cultural heritage? The answer is: by using these same techniques along with new forms forged by creative blacks having "black experiences."

Let us come to grips with the fact that in our commendable and worthy enthusiasm for socializing the black child to the black value system, we are not dealing with a pristine group of people. Rather, we are dealing with an already socialized group, the content of whose value system is already that of middle class white America. How has this happened? Through the skillful use of such techniques as I have outlined in this paper. Furthermore, the nature of socialization itself is such that it precludes self-examination and the members of the group unconsciously, consider their ways to be natural, right, and universal. Being so well accomodated, they are unaware of the need for change, and they resistant to the suggestion. Let us who have never been comfortable socialized to white American middle-class values and who grow more uncomfortable by the day come to grips with the reality of the complexity of the task of liberating the black mentality. We are not starting from scratch, as it were; neither can we have the luxury of operating in a vaccuum. We are dealing with a viable, entrenched, staunchly defended value-system with built-in castrations, privations and nihilisms for the black man. We must become consciously aware of these and actively seek to counteract them. This should be our mission.

When we look closely at the white value-system, known as the American way of

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life, we find its idealism unassailable; however, we are socialized not only to ideals but also to practices encountered in everyday living. We Americans, black and white, have a built-in dilemma as a result of hypocrisies in the American value-system. We are literally "raised" on contradictions. Ideally, we stand for dedicated leadership; practically, we are power grabbers. Ideally, we stand for equality; practically, we are status seekers; ideally, we stand for education and literacy; practically, the schools bar out, select out, push out and the students drop out or cop out. Ideally, we value good mental and physical health; actually, we price these services out of the reach of most of the citizens. Ideally, we value success and achievement but to certain citizens we peddle futility and failure. Ideally, we value cleanliness next to godliness; practically, pollution is next to everything. Ideally, we speak of open competition; as a matter of fact, the cards are stacked in closed shops. We value honest acquisition of property and wealth; yet financial empires are built on human exploitation. We prize youth as out greatest national resource; yet, we are plagued daily by their alienation. We value work as being essential to character building but insist that a certain percentange of unemployment is a healthy index. We work toward a life of leisure by daily being caught up in a "rat race." Ideally, we value the "good life;" actually, we are motivated by materialism and expediency, or a "pecuniary ethic" (Henry, 8) We love peace; but we fight wars.

Most American find little or no difficulty in living with these contradictions-blacks as well as whites, for they have read the same school books, seen the same movies, read the same nursery rhymes and newspapers, lauded the same heroes,

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listened to the same legends, told the same jokes, looked up words in the same dictionary, memorized the same Constitution, sung the same song. Since in the final analysis, we really are our value-systems, most Americans are white middle class--black as well as whites. We have a word for them--"oreos"--black outside, white like the chocolate oreo cookie. They have accepted the standards of character and beauty that have militated against themselves and their group. They express the same attitudes and prejudices against other blacks with equal convictions. They are as white and middle-class as their counterparts in the white sector. It is not the color of the skin, but the content of the value system that makes one white or black.

In desperation, the mavericks of the system are trying to define and implement a black value system that re-establishes the black man with his own historical identity. They are saying"we will not accept your definition of blackness." We will not be castrated and powerless. We will let our hair grow bushy. We will not believe that nature has consigned us to be hewers of wood and drawers of water, we demand a diversified education and a participation in the government under which we must live. We will not continue to be deprived of human and political rights. We will not be exterminated. We will survive! On any list of values for black people should be included B for Brotherhood, L for liberation, (mental, economic, emotional), A for awareness and action, C for community and cooperation and K for kindness. This should be the core of the content of any black value-system. There is courtesy, respect, and nobility in our history. Let us reconnect these virtues. Using all the known techniques of learning, from caring to joking we must fill the processes of socialization with new content--ego--enhancing content. Black heroes must be heralded. Blackness must come to symbolize goodness, strength, beauty,

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desirability. The job is hard: We must unprogram ourselves and our children before we can reprogrammed. History must be rewritten. Children stories must be written. Black children must be taught the skills of exploding derogatory myths and critically analyzing written material--books, newspapers and so-called scientific studies. They must be disciplined to careful study, to love of knowledge. The black child, if he is to be socialized toward values that will make him a self-respecting, self-actualizing authentic person, aware and proud of his unique cultural heritage, must be socialized within a sometimes inhospitable larger culture by parents, teachers, other adults and peers who themselves still struggle with the albatross of white middle class around their necks. It is a tremendous task but we cannot back away from it. In evaluating oneself and other human beings the focus must be shifted from the color of the skin to the quality of the value system. The values held to be valid goals for the socialization of the black child, indeed for all children, are brotherhood, liberation, awareness with action, community and kindness. This kind of socialization leads to the fulfillment of Martin Luther King's dream that his "four little children will live in a Nation where they will not be judged by the color of their skin but the content of their character."

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Delivered at the Institute in the Black Perspective
School of Social Work
Howard University
July 17, 1972

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